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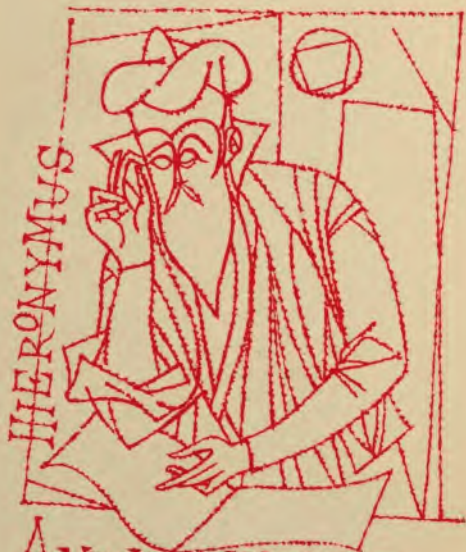


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A few Helpful Thoughts,
chosen by a Christian,
from the Writings of
Annie Besant.

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**A Few Helpful Thoughts,
chosen by a Christian,
from the Writings of
Annie Besant**

"Work out your own salvation with fear and trembling; for it is God which worketh in you."—PHIL. II. 12, 13.

"Even if attainment is poor, ideal should be high."

CANON WILBERFORCE

"Within the egg how darkly lies
Even the bird of paradise
Predestined for the sunniest skies!
Yet forth it comes, away it flies . . .
The breaking egg—be that thy sign:
Thou shalt begin, not cease to shine."

THOMAS LYNCH

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PREFACE.

To all who are seeking to cultivate the Higher Self, the following quotations must surely prove inspiring. They are meant for those (whether Christian or Theosophist) who have not time to read Mrs. Besant's larger books, yet may be glad of this opportunity for studying her thoughts in a form so simple.

M. B. I.

CHRIST is not only to be a man external to His followers. He is to be formed as the babe within the womb in the heart of everyone of His disciples. And this Christ who is to be born in the disciple is to grow, is to develop within him, until at last the man has attained unto "the measure of the stature of the fullness of Christ." They are to become manifested Gods, they are to become Gods manifest in the flesh.

(Four Great Religions, p. 162.)

The Law of Sacrifice which brings about the union of man with God, is shown forth in Christianity by the perfect Sacrifice of the Christ to the will of God.

(Ibid., p. 166.)

The strong will is determined chiefly by intellect; the weak will by feeling.

(Sin and Crime, p. 14.)

A truth is vindicated by enquiry; those who hold

a truth only become more certain of it when questioning forces them to re-examine the grounds on which it rests. But a lie perishes under investigation as a moth shrivels in the flame.

(Why should Atheists be persecuted, p. 182.)

Progress can be made only by re-affirming truth known, by discovering truth hitherto unknown, and by destroying ancient falsehoods.

(Ibid.)

Weakness which results in misery to others is no longer a pardonable frailty—it is a crime.

(Unknown.)

Unhappiness, like pain, is Nature's check to our mistakes, and her spur to our indolence.

(The True Basis of Morality, p. 11.)

Obedience to law must necessarily result in harmony, and disobedience in discord. But if obedience to law result in harmony, it must also result in happiness;

for when our actions are in harmony with each other, and with our environment, they find nothing against which they can jar, and a feeling of satisfaction arises from the consciousness of this smooth working, (*i.e.*) we feel happiness.

(*Ibid.*, p. 12.)

What does it matter if in some small strife we failed or we succeeded? What does it matter that we were slighted by one, praised by another?

(*The Place of Peace*, p. 4.)

We can cultivate indifference to small discomforts, to pleasures of the table, to physical enjoyments, bearing with good-humoured tolerance outward things as they come, neither shunning nor courting small pleasures or pains. . . . The body is not to be shattered: it is to be trained.

(*Ibid.*, pp. 9, 10.)

Man's most precious flowers of virtues are but unfolded buds that were known as pains and sorrows;

the bud of long-continued suffering flowers into fortitude ; the bud of pain into sympathy ; the bud of bereavement into unselfishness ; the bud of poverty into self-sacrifice ; the bud of contempt into compassion.

(Why you should be a Theosophist, p. 6.)

For at heart we are the Eternal and not the transient ; the centre of our life, the very Self within us, is immortal and eternal, it can never change nor die.

(The Meaning and the Use of Pain, p. 11.)

Conflict between men is over when the desire turns to the intelligence, to the inner organ instead of to the outer things of sense. The things of sense are limited, and men fight the one with the other in order to get their share of a limited quantity. The things of the tastes, the higher tastes, and of the intelligence are practically unlimited, and there is no conflict between men for them ; for no man is the poorer because his brother is richly gifted artistically or intellectually ;

none has his own share diminished because his brother's share is great. And so humanity progresses from competition to co-operation, and learns a lesson of Brotherhood; that the richer you are in intellect the more you can give and the less you need grudge, seeing that we are going upwards to the Higher Life where all is giving, and where none desires to seize for self.

(Ibid., pp. 12, 13.)

If you notice the demand of modern life, it is always for more of the same thing which is already possessed. . . . Happiness does not lie in this increasing gratification of desires, but in the transmuting of the desire for the transitory into the aspiration to the Eternal, and the complete changing of the nature from that which seeks to enjoy to that which seeks to give.

(Ibid., p. 14.)

For even the strong Soul would be useless if it had not learned sympathy. Nay, the strong Soul might be rather dangerous than anything else if it had become strong without compassion, and had learned

to gather force while it had not learned to guide that force aright. For force that is only strong and not compassionate may trample instead of raising, and of all things *that* would break, as it were, the heart of the Soul that would feign raise.

(*Ibid.*, p. 18.)

Pain in the end there will not be, but pain in the building there must be. . . Never forget *that* in the struggle of life! Never let the pain blind your eyes to the joy, nor let the passing anxieties make you unconscious of the bliss which is the core and heart of Being. Pain is passing, bliss is eternal. . . Therefore as the Spirit goes onward, therefore as the Spirit grows freer, peace takes the place of struggle, and joy takes the place of pain. Look on the highest face: there is indeed the mark of pain, but of pain that is over and that has been changed into strength and sympathy and compassion, and a deep unending joy. For the final word of the universe is Bliss; the final outcome of Humanity is rest, conscious rest in happiness.

(*Ibid.*, pp. 18, 19.)

What is your object in life? Why are you here? For what are you living? There is only one thing which justifies the life of man, only one thing that answers to all that is noblest in him, and gives him sense of satisfaction and of duty done; and that is when he makes his life a constant offering for the helping of the world, and when every part of his life is so regulated that the world may be the better for his presence in it, and not the worse. In soul, in thought, in body, a man is responsible for the use he makes of his life. We cannot tear ourselves apart from our brothers; we ought not to wish to do it, even if we could, for this world is climbing upwards, slowly towards a divine ideal, and every Soul that recognises the fact should lend its own hand to the raising of the world.

(Vegetarianism in the Light of Theosophy, pp. 20, 21.)

You and I are either helping the world upward or pulling the world downward; with every day of our life we are either giving it a force for the upward climbing, or we are clogs on that upward growth;

and every true Soul desires to be a help and not a hindrance. . . . Every true Soul wishes it, whether or not it is strong enough always to carry the wish into act.

(*Ibid.*, p. 21.)

Shall the power of my Soul be used to raise or to lower? If that thought were the central force of life, even though forgetting it or failing, the Soul would again take up the effort and refuse to yield because it had so often failed.

(*Ibid.*, p. 22.)

In this life of yours you may choose to come upwards or to go downwards; if you go on grasping at the physical, if you go on seeking only the material, then you will be dragged backwards, downwards, by the thoughts you build into the Soul.

(*The Pilgrimage of the Soul*, p. 24.)

Spiritual truths are best seen in the clear air of brotherhood and mutual respect; each man may bring

his contribution to the common store, and all may study it, not to see how little truth there is in it, but how much, for the atmosphere of love and sympathy has much to do with the growth of spiritual insight, and it is the surface of the unruffled lake that mirrors best the stars and the depth of space.

(Theosophy and Christianity, p. 4.)

Experience proves to us it is ever the noblest Ideal that stirs man into most passionate response, and even though he may be unable to emulate he feels in him the throb of yearning desire that is the first movement of the life within him. Take any crowd, gathered together at haphazard, of the degraded as well as of the noble, and see what will move them to enthusiasm; you will find it will be the tale of some heroic deed, the story of some great sacrifice, for the human heart springs upward to the Right as the plant strives towards the sunshine.

(Ibid., p. 15.)

Our conceptions of the Divine are the wings of the

Soul, but our wrangling over them the birdlime that
glues those wings uselessly to our sides.

(*Ibid.*, p. 9.)

All who seek with courage and perseverance find ;
pure motive and patient will always triumph in the
end.

(*Unknown.*)

The Soul is the man. Instead of saying man has
a soul we ought to say man is a Soul and has a body.

(*Man, In and Out of The Body. A Lecture.*)

The object of evolution in man and the object of
all religion is gradually to develop the powers of the
Soul, to make man realise his dignity as a Soul
working in matter, so that matter shall become the
ductile instrument of the Soul instead of blinding it
and cramping it as it does too much with all of us
to-day.

(*Ibid.*)

There is an enormous difference between a man's

thoughts and his actions. The actions are the impressions that he desires to make, while his thoughts are the character of the Soul, and it is by these that he is really weighed in the scales of eternal justice.

(*Ibid.*)

Without opposition no development is possible; without opposition no growth is possible. All growth and development result from the exercise of energy against something which opposes. . . . Evil is, as it were, the weight opposing the muscle, and as you develop the body by struggling against and opposing external weight, so do you develop the moral character by struggling against evil, which is the opposite of every virtue. . . . How can you develop truth save by struggling against the false, save by realising that in the world around you there is falsehood on every side of you?

(*The Use of Evil*, pp. 15, 16.)

Never let a false word escape your lips; never let

a false thought find habitation in your brain ; never let a false action disfigure your conduct, and the result of the recognition of falsehood will be to develop in you the necessary power for truth. As you struggle against the tendency to falseness, there is developed in you the increasing power to be true.

(*Ibid.*, p. 17.)

Courage is developed in the presence, not in the absence, of an object which you fear.

(*Ibid.*, p. 17.)

All life is a battlefield. Anon, aspiration conquers, the chains of sense are broken, and the Lower Manas, with the radiance of its birth-place on it, soars upward on strong wings, spurning the soil of earth. But alas ! too soon the pinions tire, they flag, they flutter, they cease to beat the air ; and downward falls the royal bird whose true realm is that of the higher air, and he flutters heavily to the bog of earth once more and Kâma chains him down.

(*The Seven Principles of Man*, p. 40.)

A strong active will and a pure heart are our best protection.

(*Ibid.*, p. 44.)

Once let our consciousness identify itself with Manas instead of with Kâma, and the lower nature becomes the animal we bestride, it is no longer the "I." All its plungings, its struggles, its fights for mastery, are then outside us, not within us, and we rein it in and hold it as we rein in a plunging steed and subdue it to our will.

(*Ibid.*, pp. 49, 50.)

Were the will the mere outcome of the physical body, of the desires and passions, whence could arise the sense of the "I" that can judge, can desire, can overcome? It acts from a higher plane, is royal as touching the lower whenever it claims the royalty of birthright, and the very struggle of its self-assertion is the best testimony to the fact that in its nature it is free.

(*Ibid.*, p. 51.)

Language may not easily utter that which the spirit senses in the higher realms. Dimly only can we feel that there, as everywhere else, the truest freedom must be in harmony with law, and that voluntary acceptance of the function of acting as channel of the Universal Will must unite into one perfect liberty and perfect obedience.

(*Ibid.*, p. 52.)

So long as the storms of desires and appetites howl around us, so long as the waves of emotion toss us to and fro, so long the voice of the Higher Manas cannot reach our ears. Not in the fire or the whirlwind, not in the thunder-clap or the storm, comes the mandate of the Higher Ego: only when there has fallen the stillness of a silence that can be felt, only when the very air is motionless and the calm is profound, only when the man wraps his face in a mantle which closes his ears even to the silence that is of earth, then only sounds the voice that is stiller than the silence, the voice of his true Self.

(*Ibid.*, pp. 54, 55.)

As to the steady gaze directed at the pale evening sky there appears after a while, faintly and far away, the soft gleam of a star, so to the patient gaze of the inner vision there may come the tender beam of the spiritual star, if but as a mere suggestion of a far-off world. Only to a patient and persevering purity will that light arise, and blessed beyond all earthly blessedness is he who sees but the palest shimmer of that transcendent Radiance.

(*Ibid.*, p. 61.)

We err when we think of our body as "I," and too much exalt our temporary "coat of skin." It is as though a man should regard his coat as himself, himself as a mere appendage of his clothes. As our clothes exist for us and not we for them, and they are only things rendered necessary by climate, comfort and custom, so our bodies are only necessary to us because of the conditions that surround us, and are for our service, not for our subjugation.

(*Reincarnation*, p. 18.)

If we were in the habit of identifying ourselves in

thought not with the habitation we live in, but with the Human Self that dwells therein, life would become a greater and a serener thing. We should brush off troubles as we brush the dust from our garments, and we should realise that the measure of all things happening to us, is not the pain or pleasure they bring to our bodies, but the progress or retardation they bring to the Man within us; and since all things are matters of experience and lessons may be learned from each, we should take the sting out of griefs by searching in each for the wisdom enwrapped in it as the petals are folded within the bud.

(Ibid., pp. 18, 19.)

Nature opens doors in front of us, but those behind us swing to, and close with a spring lock for which we may find no key.

(Ibid., p. 26.)

The word of a hundred blind men denying a visible object is of less weight than the word of one man who can see and who testifies to his seeing of it.

(Ibid., p. 34.)

He is himself a failure, however lofty, whose individual triumph does not subserve the redemption of Humanity as a whole.

(Ibid., p. 47.)

As a man sows so he reaps ; he is the master of his destiny, and if he wills to build for temporal success, for physical luxury, none can say him nay. Only by experience he will learn that power and wealth and luxury are but Dead-Sea Fruit, that with them the body may be clothed, but the Ego will be shivering and naked ; that his true Self will not be satisfied with the husks that are fit food but for the swine ; and at last, when he has full-fed the animal in him and starved the human, he will, though in the far country whither his wayward feet have carried him, turn yearning eyes towards his true home.

(Ibid., pp. 56, 57.)

Lessons of success and failure, of achievement and disappointment, of fears proving groundless, of hopes failing realisation. . . . Over all these things

the Soul ponders, and by its own alchemy it changes all this mixture of experiences into the gold of wisdom.

(*Karma*, pp. 40, 41.)

Ignorance cannot convince knowledge by repeated asseveration of its nescience. The opinion of a hundred persons on a subject on which they are wholly ignorant is of no more weight than the opinion of one such person. Evidence is strengthened by many consenting witnesses, testifying each to his knowledge of a fact, but nothing multiplied a thousand times remains nothing.

(*Death—and After?* pp. 27, 28.)

Every thought which is loving and helpful lives in the world of thought as a useful influence. And supposing that these good thoughts are directed towards people, then they go to the people to whom the will directs them and, so to speak, encircle them with a protective and aiding power. And it is a real thing that every good and kind thought that you have of a person, every wish for their benefit, every

desire for their happiness, is an actual living thing that goes to that person as a living entity, and lives as it were in connection with the person towards whom you have directed it as a protective agency warding off danger and drawing good towards that person to whom you have sent this angel of your thought.

(Birth and Evolution of the Soul, p. 44.)

Conscience is speaking constantly to the lower nature, and constantly the lower nature does not hear. In all the clatter and jangle of the body in which it is living, it finds it is very difficult to make its voice heard coming from the higher planes. . . . A man does wisely always to obey his conscience. If you obey it when it blunders you will gain the lacking experience; and you will suffer more if you do not obey it.

(Ibid., pp. 48, 49.)

The Soul is developed by experience, not by compulsion, and an outer law, however good it may be,

does not, being a compulsory power, add to the inner forces of the Soul.

(*Ibid.*, p. 49.)

With those who are cultivating the Higher Self there must be at least no compromise with evil, there must be at least no paltering with that which is not right and pure and good. While there may still be failures in the achievement of the right, there must be no *contented* remaining in the wrong.

(*In the Outer Court*, pp. 73, 74.)

The building of character should not be a thing of fits and starts, a casual building and leaving off, an effort in this direction one day and in another direction to-morrow. It should be a deliberate building which begins with the materials ready to hand, which begins with the character as it is recognised to exist, which looks quietly at all its strength and at all its weaknesses, and sets to work to improve the one and to remedy the other.

(*Ibid.*, pp. 74, 75.)

He who is seeking to train his mind will first have to begin with very simple matters ; he will find that this mind is always running about from one thing to another, hard to control and difficult to curb, restless and uneasy, turbulent and difficult to restrain ; and he will begin at first by training it as you would train a steed that you are breaking in for your riding, to go definitely along the road that you choose, not leaping over hedge and ditch, and racing across country in every direction, but going along the road that is chosen by the rider, along that and along no other.

(In the Outer Court, pp. 58, 59.)

He who aims at thought control will decline to take all his knowledge in scraps, as though he had no power of following a sustained argument ; he will put aside the endless temptations that surround him in this superficial age and time ; he will read by choice and by deliberate motive—for it is here that the thought of the candidate is trained—he will read with deliberate motive sustained arguments long lines of

argument which train the mind in going along one definite line for a considerable period, and he will not permit it to leap from one thing to another rapidly, thus intensifying the restlessness which is an obstacle in his path, and which will block him utterly until it is overcome.

(*Ibid.*, p. 59.)

The secret of all peace in this world, or in any other, is the dwelling of the mind in the Eternal.

(*Ibid.*, p. 61.)

Right thinking is the very citadel of the castle ; at the same time it is the gateway through which everything enters in. Unless this be guarded all else is left open to the enemy.

(*In the Outer Court*, p. 79.)

Truth and gentleness are not in opposition, as too often we are inclined to think, and speech loses nothing of its truth by being perfect in its gentleness and perfect also in its courtesy and its compassion.

The more true it is the more gentle it needs must be, for at the very heart of all things is truth and also compassion.

(*Ibid.*, p. 80.)

That on which the mind is constantly dwelling will inevitably be that which the man shall become.

(*Ibid.*, p. 85.)

No matter that many things that you have to do are trivial; it is the way of doing them, and not the things that are done, that makes the training which results in discipleship—not the particular kind of work that you have to do in the world, but the way that you do it, the mind that you bring to it, the forces with which you execute it, the training that you gain from it.

(*Ibid.*, p. 86.)

It matters not what the life may be, that life will serve for the purpose of the training; for however trivial may be the particular work in which you are

engaged at the moment, you can use it as a training ground for the mind, and by your concentration you may be making your mind one-pointed, no matter what for the moment may be the point to which it is directed.

(Ibid.)

You may just as well practise and gain the control in little things as in great ; in fact, very much better, because the little things are around us every day, whereas the great things come but seldom. When the great thing comes, the whole mind arouses itself to meet it ; so that you may bear yourself well when the mighty task is to be accomplished. But the real value of the Soul is tested more in the little things where there is nothing to arouse attention, nothing in any sense to gain applause.

(Ibid., p. 87.)

Never in ruling your own life must you make your rule a hindrance to those around you, or choose ways

of self-discipline that aggravate or interrupt others instead of simply training yourself.

(*Ibid.*, p. 88.)

In a world where all is law, harmony with it must always bring peace and happiness, and the very presence of the discord is the showing of a disharmony with the law.

(*Ibid.*, pp. 121, 122.)

In the hearts of every one of you, if you go down to the very bottom of them, you will find a desire to live more nobly than you lived to-day.

(*The Path of Discipleship*, p. 39.)

Try for a moment to think steadily. You will find your thoughts fly away. What shall you do? Bring them back again to the point on which you desire to fix them. . . . The habit—to take a trivial case—of constant newspaper reading, three

or four papers, perhaps, a day, is one of the things that makes very difficult the control of the mind.

(*Ibid.*, p. 61.)

When the real is seen the unreal is so unsatisfactory ; when the permanent is recognised, if only for a moment, the transitory seems so little worth striving after.

(*Ibid.*, p. 78.)

The disciple should learn confidence in himself—not in his lower self whose weakness he has conquered—but in his divine Self whose strength he is beginning to recognise. A confidence in himself, most humble yet most strong, that inasmuch as he is himself divine, he also has the power to accomplish ; that, however much of effort may be needed, however much of difficulty still remains to conquer, the strength that is in him is enough for every difficulty, enough for every trial.

(*Ibid.*, p. 87.)

Nothing but talk is possible until a man has begun to purify his life ; until he is truthful in thought as well as in speech ; until he cannot be persuaded to swerve from the path of rectitude by any outside temptations ; until the whole of his thought and desire, at least, is towards the right ; until, however often he falls, he recognises a fall as a fall, and tries to rise again ; until he has made at least the attempt to form a righteous ideal and to carry out that ideal practically in life. I say this is the most commonplace of all religious teachings, and the one which is the hardest at first to carry into practice.

(The Building of the Kosmos, p. 100.)

What right of judgment has any one of you as concerns one of your brothers ? What know you of his past ? What know you of the conditions that surround his life ? What know you of his inner struggles, his aspirations and his faults ? What right have you to judge him ? Judge yourself but do not judge another.

(Ibid., p. 104.)

It is nobler to seek the higher and climb after it and fall, than it is to seek things only of the earth, to waste everything in gaining those transient objects.

(*Ibid.*, p. 108.)

Selfishness is the root of all evil, and is therefore the worst of faults; it is putting the little self up as an object of worship instead of the Great Self, and the whole character is by this set in the wrong direction and is developing along the wrong line. . . . It is the more dangerous because the less obvious; no one can defend drunkenness or evil living—they are open, palpable, naked sins. But selfishness can cloak itself in many respectable garments, and can even pretend to be a virtue with very fair success in its more subtle forms. Hence it cajoles while vice disgusts.

(*The Vâhan*, Sept. 1896.)

Truth is mightier than our wildest dreamings; deeper than our longest plummet-line; higher than

our loftiest soarings; grander than you and I can even imagine to-day.

(*A Fragment of Autobiography*, p. 13.)

“He who does not practise altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother-man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.”

(Quoted in *An Introduction to Theosophy*, p. 12.)

Just as no workman could perform a good piece of work if he were using, say, a blunt chisel, a twisted screw-driver, or a hammer whose head fell off the moment he struck a blow with it; so cannot the real man, the inner man, the true man, do effective work

on the physical plane, if the instrument whereby that work is to be performed is injured, spoilt, blunted, or stunted by any habit which injures physical life.

(*The Influence of Alcohol*, p. 4.)

Thought is the creative power, thought is the evolving and the moulding and the controlling force. As the great thinkers think, the world acts generations afterwards. Action is but for a day, thought is everlasting in its generating energy.

(*The Place of Politics in the Life of a Nation*, p. 8.)

The soul of the devotee will gladly recognise all human excellence around him, will love and admire that excellence wherever he finds it; he will, in fact, to use a word which many scoff at—he will be a hero-worshipper, not as seeing no fault in those whom he admires, but as seeing most the good in them and loving that, and letting the recognition of the good overbear the criticism of the fault.

(*Devotion and the Spiritual Life*, pp. 16, 17.)

A life which is to be a force for good must believe firmly and speak clearly. . . . It is certainties, and not all the drifting mass of thoughts that pass through our minds, that make us what we are.

(Conviction and Dogmatism.)

- En beaucoup d'hommes, l'esprit n'est pas actif, mais latent, et ceux-là seulement en qui il est éveillé sont aptes à le percevoir dans les autres.

(Spiritualité. Le Lotus Bleu, p. 74. 27 Avril, 1895.)

Le pouvoir de l'homme est limité, et la nature de son progrès dépend de l'usage qu'il en fait ; si on jette continuellement ce pouvoir dehors, si on l'effrite sur des matières sans valeur, il en reste d'autant moins à employer pour faire évoluer la vie spirituelle ; les heures dépensées en futiles conversations, d'où l'on ne sort ni meilleur, ni plus instruit, auraient pu être employées en fructueuse méditation, la force dépensée pour une douzaine de choses parfaitement inutiles aurait pu être dirigée dans un seul canal, où

son effort concentré aurait pu emporter le voyageur très loin en avant sur la route qu'il doit suivre.

(*Ibid.*, pp. 76, 77.)

Le service est l'essence même de la vie spirituelle ; un homme pourrait tout aussi sagement essayer de respirer sans air que de mener la vie spirituelle sans manifester son amour pour les autres, par les services qu'il les rend.

(*Ibid.*, p. 77.)

La croissance forcée n'est jamais bien solide, le bouton qu'on ouvre de force ne devient jamais la fleur parfaite.

(*Ibid.*, p. 78.)

Que ceux qui sentent en eux les premières pulsations de la vie spirituelle cèdent à sa douce influence et ouvrent toutes les fenêtres de leur nature inférieure, pour que ces délicates vibrations puissent y pénétrer

sans encombre, et graduellement mettre en harmonie avec elles-mêmes les vibrations plus fortes de la vie extérieure.

(Ibid.)

Have faith in the ultimate triumph of the divine life within you, in the evolution of the Soul which nothing can finally frustrate.

(Private Letter.)

No physical proof can remove doubts as to spirit. These must be removed by the growing *inward* conviction which comes in time to all who faithfully seek the highest, however feeble their attempts may be. The great thing is to go on, not to give up effort, however often we may fail.

(Ibid.)

The strong Hand that guides the world cannot fail.

(Ibid.)

My appeal to Christians as to men of other religions would be an appeal for unity, for the breaking down of divisions. . . . Can they not see how they outrage the Supreme, when they claim a unique platform, pushing all the rest of His children out into the darkness, unrecognised by the Father of all Spirits? Hatred is of evil, in whatever religion it may be found. When His children live in love, then they may hope to know something of the love of God, for truly spake a Christian teacher: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

(*Four Great Religions*, pp. 171, 172.)

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BESANT, Annie

A few helpful thoughts,

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